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(Eds. Note: There will be no DPS mailing next week, Mar. 12, due to the Executive Council meeting in Raleigh, N.C. The next mailing will be Mar. 19.)

ENGLISH SYNOD MOVES

TOWARD WOMEN PRIESTS

DPS 87048

LONDON (DPS, March 5) -- The Church of England took a decisive step this winter toward the inclusion of women as priests, as its General Synod voted 317 to 145 to prepare legislation that would admit women to the all-male priesthood.

The passage, by more than a 2-to-1 margin, of a report outlining steps needed to bring women into priesthood was a clear signal that church opinion has shifted dramatically over the past five years. The debate here lasted five and a half hours.

Many observers credited the educational work of a group called Movement for the Ordination of Women (MOW) and the support of two top Church leaders -- Archbishop of Canterbury Robert Runcie and Archbishop of York John Habgood -- with bringing about the positive vote.

There are still a number of hurdles for the proposal, and there is little likelihood that there will be women priests in the Church of England before 1992. In his speech, Runcie outlined the process:

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"The actual decision to ordain women to the priesthood will only have been taken when a draft Measure and Canon is given Final Approval.

"A draft Measure and Canon could at the earliest come before a Synod for general approval in February next year. Then it would go the dioceses before returning to the General Synod. Final approval would, of course, necessitate two thirds majorities in each House. The most optimistic estimate for this debate would be July 1991. This is the earliest when the Church of England could actually make its decision.

"But there may well be delays. There would almost certainly be a call for a separate debate in the Convocations and the House of Laity. Allowing for passage through Parliament and the Royal Assent the earliest possible date for actual ordinations would July 1992. It could take two years longer."

Bishop Graham Leonard of London, standard-bearer of the opposition, said he was not planning to leave the Church or to negotiate with anyone but that he intended to talk with all Anglicans about the new situation. He was apparently referring to the Anglican Communion as a whole, including those who are opposed to women's ordination in North America and elsewhere.

If, as expected, the final vote is not taken until the 1990's, it is possible that Leonard will have retired. He is required to step down at age 70 and is now 66.

Some opponents of women priests have suggested that some church members will break away and move toward Roman Catholicism.

Runcie told the Synod there should not be "premature panic over the prospect of a schism." He said it was "too early to be talking about taking the tarpaulins off the lifeboats or even signalling to other shipping to stand by to take on board some of the passengers."

He noted the continuing theological debate over the ordination of women and went on to add, "Whatever individual members may think of the particular strengths or weakness of the theological arguments deployed in my exchange of correspondence with Cardinal Willebrands, it is clear that we have to take seriously the official reserve of the Roman Catholic Church -- as well as listening to the theology of other ecumenical partners. The bishops gave a prominent place to this kind of

discussion in our Report. ARCIC will also be taking it on board as it proceeds to look at the reconciliation of ministries.


"The Report is quite clear that there is no way forward to be found in parallel episcopates or competing jurisdictions. I, for one, do not intend to preside over the abolition of diocesan episcopacy and the parochial system as the Church of England has known it from the time of my predecessor Archbishop Theodore of Tarsus. Ecumenically, it would be more disastrous to jeopardize the episcopal nature of the Church of England than to move towards the ordination of women to the priesthood. I do not want the Church of England to slide into a kind of episcopal congregationalism. This would certainly be to betray our catholic and Anglican heritage. I believe that those who once favored the exploration of a 'Continuing Church' are now less enthusiastic. A parallel body claiming to represent the true Church of England is really a nonstarter. The 'Continuing Churches' in South Africa and the USA are not happy examples.

"But what of those -- a substantial minority -- who continue to have grave reservations. The Bishops have never said -- certainly not in this Report -- that those with serious objections to the ordination of women must get out. No-one is being asked to leave. But the Bishops do recognize that some may feel in conscience obliged to sever communion with the Church of England -- even though the majority deny that this is justified. Those who leave may claim that they represent the traditional faith and believe themselves to be entitled to some of the resources of the Church of England. While the bishops note that some may so claim and so believe, they do not themselves endorse this. It is one thing to recognize such an attitude. It is another to say that such people are right. The financial provision the bishops speak of is not therefore compensation. Nor would it apply to parishes or congregations.

"But the bishops do see the importance of safeguards for those who cannot in conscience acquiesce in this development.

"There are clear safeguards for parishes and priests, and for dioceses and bishops."

There are close to 1,000 women priests in the worldwide Anglican Communion, most of them in the Episcopal Church in the United States.



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URBAN CAUCUS HOLDS

SEVENTH ASSEMBLY

by Barbara Braver

Diocese of Massachusetts

DPS 87049

St. Paul (DPS, March 5) -- The seventh annual assembly of the Episcopal Urban Caucus gave unmistakable evidence of the on-going commitment of members of the Church to urban ministry. At the same time, the three-day gathering showed the difficulties of holding together a scattered group with diverse interests and scant operating funds.

Some 125 people from all around the country turned out at the Radisson Hotel here from Feb. 18-21 to focus on urban issues, to meet one another and build networks and to make decisions about the future operations of the Caucus.

The Rt. Rev. John Walker, Bishop of Washington, in a keynote address, urged fellow bishops to remain involved in the life of the Caucus and assist in building a grassroots constituency in the dioceses. He noted some achievements in urban ministry since the Urban Bishops Coalition held hearings on the plight of the nation's cities nearly ten years ago. Among them are the national Church's Jubilee Ministry program, the development of a social policy network and the election of a Presiding Bishop "who listens."

Walker emphasized that churches must stay in the cities, where the needs are great, and not flee with some church members to the suburbs. The other keynoter, Dr. Lisa Peattie from the Dept. of Urban Studies of the Massachusetts Institute of Technology, said that the Church's vision of the city is a critical balance to the visions of city planners. The vision of the city as an economic or political unit must be joined with the Church's vision of the city as a human community where social justice should prevail.

Workshops on topics as varied as community reinvestment, apartheid, welfare reform, urban ministries of women, music as mission, etc., were part of the conference fare, as were reports from Twin Cities area urban ministries and from some of those groups receiving grants from the Caucus.

During the last year, the Caucus granted \$35,000 to 12 groups involved in a broad spectrum of urban ministry, among them an AIDS task

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force of the Union of Black Episcopalians, the Twin Cities Indian hospital chaplaincy program (**Eds.: for more on the Twin Cities program, see DPS 87043**) and the Ecumenical Working Group of Asian Pacific Americans.

St. Mark's Cathedral in Minneapolis hosted the Assembly Eucharist. The Rt. Rev. Robert Anderson, Bishop of Minnesota, presided. The preacher was the Rev. Steven Charleston, professor at Luther Northwestern Theological Seminary and former director of the National Committee on Indian Work at the Episcopal Church Center.

A daily Eucharist and meditation was offered by Assembly chaplain, the Rev. Nan Peete of Indianapolis.

Handicapped access, welfare reform and a vote against the concept of "English as an official language" were the subjects or resolutions at the final business session. The Caucus also declared housing a priority and voted to support a conference on that subject to be sponsored by the Urban Caucus of New York.

For the last year, the Caucus has been functioning on a new operating model, approved at the 1986 Assembly in Pittsburgh. The election board of four bishops, four clergy and eight laypersons meets only at the Assembly. The work of the Caucus is carried out by a task force of board members and others who are in frequent telephone communication. The model was deemed effective and will continue.

A new Board was elected for the Caucus, and at the meeting following their election, the Board chose officers: president -- Bishop Mellick Belshaw (New Jersey); vice-president -- Diane Pollard (New York); treasurer -- Bishop Richard Trelease (Rio Grande); secretary -- Mary Webber (Missouri).

The Board also selected the task force to manage the organization and carry out its goals over the next year. They are: coordinator Canon Edward Rodman (Massachusetts); administrator/manager -- Annmarie Marvel (Massachusetts); 1988 Assembly coordinator -- the Rev. William Bertolin (Olympia); networking -- Richard Witt (Massachusetts); liaison development -- Byron Rushing (Massachusetts) and Pollard; finance -- Bishop Lyman Ogilby (Pennsylvania) and Bishop Richard Trelease; (Rio Grande) communications -- the Rev. Emmett Jarrett (Maryland) and Matthew Lawrence (Chicago).

The Board will next meet during the Under One Roof consultation in St. Louis in June.

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BROWNING, HUNT URGE

TOLERANCE FOR DIALOGUE

DPS 87050

NEW YORK (DPS, March 5) -- A groundswell of response to recent statements on Christian morality emerging from various groups within the Episcopal Church has prompted both Presiding Bishop Edmond L. Browning and the bishop who chairs the Human Affairs and Health Commission to call for tolerance at least in the dialogue about morality.

In the Church, study groups, Conventions and House of Bishops meetings have spoken on sexual morality matters since the 1960s, and the Human Affairs Commission was created to be the focal point of Church study and response. Last fall, at the House of Bishops meeting, a number of bishops pressed the House for a "clear" statement on sexual morality. Rather than fall back on a simple prescription, the House agreed that the commission should study the issue, and its chairman, Bishop George Hunt of Rhode Island, would report back to the interim meeting next fall in Chicago on the work for General Convention.

With the support of the Presiding Bishop and the Church Center staff, Hunt and the commission members set out to seek the widest possible response from the Church through its dioceses, congregations and ad hoc groups to assist in compiling a statement to which the Church could subscribe.

As usual in matters of sexuality, not only has a huge response been generated, but the responses have generated further response, often angry or defensive. A report which the Diocese of Newark accepted from its panel raised up the possibility of some form of Church "blessing" for intimate, human relations other than traditional marriage and that report -- although often unseen -- has been vigorously debated and condemned.

In an effort to restore some balance and light to the process, both Browning and Hunt pointed out firmly that all response would, be and must be, sought out if the dialogue was to succeed.

In a typical reply to the many letters he received on the subject, Browning acknowledged that: "although involvement in issues relating to human sexuality is risky and can be divisive, I am convinced the 1985 General Convention spoke correctly when it said:

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"Unless reminded, Christians are likely to slip into the prevailing cultural attitude, forgetting that people are not commodities, things to be cast aside or used only as convenient. Through the great mystery of the incarnation, Christ sank himself into human flesh and changed its character forever, setting it apart from the rest of material and biological creation. He set us apart, and we may not use ourselves, our bodies, or those of others in an exploitative way without defiling him."

"With this clear message from General Convention, the commission on Human Affairs and Health has established a three-year-long process of engaging the Episcopal Church on every level. This process has several components, the first involving all of us through a series of articles in The Episcopalian. A study guide will accompany the reprint of these articles to enable the whole Church to take part in the discussion. A companion to these publications is an educational curriculum mandated by General Convention which is being prepared under the guidance of our national staff and an outstanding team of consultants.

"Is the Commission's process balanced? Is it biblically and theologically grounded? Are all relevant social positions represented? I believe the answer to these questions is 'Yes.' When the President of the House of Deputies and I appointed the members of the all the standing commissions, we made a conscious, intentional effort to enlist a wide range of philosophical and theological viewpoints among its members. I believe a fair appraisal of the composition of the Commission on Human Affairs and Health will establish its constructive diversity and fully representative quality.

"These preliminary initiatives, no matter how intriguing, stimulating and exploratory do not predict the end of the process. There is much to be done, many more voices to be heard, much prayerful discussion yet to happen before the standing commission will be in a position to frame its report to General Convention. That is why I began by promising you to forward your letter to them. Your voice is important and it will be a part of the deliberations.

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"I shall do my part both to aid the educational and consultative process and to strive for reconciliation within our diversity. I realize many would like me to speak directly and personally on these issues. I do not believe that at this time I am called to interdict the dialogue. I firmly believe it is my role now to keep all of us in this dialogue as we move toward a common mind on these issues. We have a good process for seeking and determining God's will for this Church. I intend to honor it. I very much hope you will, too."

Browning went on to reemphasize -- as he had done in the House of Bishops -- how much his own view as priest and parent was steeped in traditional values and said that one could not look at the modern world of sexual abuse, drugs, the incidence of teen suicide without " asking where it is that we as a Church have failed?"

It was because of this sense, he asserted, that he wanted to the Church to hold up and test these values before " the timely test of the Holy Spirit to insure that they continue to proclaim the truth and are not encumbered by a transitory culture. This is a time for moral discernment."

###

YOUTH MINISTRY

TRAINING LAUNCHED

DPS 87051

HARTFORD, (DPS, March 5) -- The Episcopal Diocese of Connecticut, with the endorsement of the Episcopal Church Center Youth Ministries Office and Network, is offering to the Church a learning and training opportunity for adults who work with young people.

The Youth Ministry Leadership Academy is an eight-day residential program aimed at equipping adults with a greater understanding of the dynamics of "relational ministry" with young people. The Academy integrates these principles with planning, theological reflection, resources and practical application into a project which participants work on for one year, assisted by a project guide. Following the project year, participants return for a four-day session to share learnings and develop next steps.

The program is designed to serve up to 24 persons (clergy and lay) who have a minimum of two years' experience and current direct involvement in Youth Ministry. Participants are expected to be connected with their diocesan program and system and come with the support of their bishop and should be at least 21 years of age.

The first session of the Academy is scheduled for May 29 to June 6, at Mont Marie Conference Center in Holyoke, Mass. Dates for the four day follow-up session in 1988 will be determined by those selected for the program.

Trinity, South Norwalk, Conn., Mission Fund, has provided major funding so the cost for the first complete cycle of the Academy will be only \$450, which includes everything except transportation to and from the Academy for both the 1987 session and the return in 1988.

The staff for the Academy will include Bobbie Bevill, national Youth Ministry Coordinator; the Rev. Gene Robinson, Executive Secretary, Province I, and a member of the National Youth Ministry Development Team; Devon Anderson, a college student with extensive experience in youth ministry; Judy Conley, co-chair of the Youth Committee for the

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Diocese of Connecticut and Youth Advisor to the National Union of Black Episcopalians; Bill Milford, a professional musician and consultant to the national Church Youth Ministries office; the Rev. Mary Lee Talbot, Youth/Young Adult Program Associate for the Presbyterian Church (USA); the Rev. Peggy Bosmyer, Province VII Youth Ministry Coordinator; the Rev. Thomas Ely, Director of Youth Ministries for the Diocese of Connecticut.

Persons interested in receiving a fuller description of the project, including an application, should contact the Youth Office of the Diocese of Connecticut, 1335 Asylum Avenue, Hartford, CT. 06105; telephone (203) 233-4481.

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RETURNING CHURCH GROUP

CALLS FOR LESS SALVA AID

by Ruth Nicaastro

Diocese of Los Angeles

DPS 87052

LOS ANGELES (DPS, March 5) -- Religious and government leaders returned from a fact-finding trip to El Salvador calling for a cutback in U.S. military aid to that country and conditioning all future aid of any kind upon reform of the Salvadoran judicial system and demonstrable progress in the protection of human rights.

The group also expressed the "sickening horror" they experienced at viewing the wide-spread devastation in the capital city of San Salvador due to last October's earthquake. More than 1,000 persons died in that disaster and 200,000 were left homeless.

Virtually the only relief efforts are emanating from churches, they said, notably the Roman Catholic Archdiocese of San Salvador and ecumenical agencies such as Diakonia and SHARE, for all of whom they had high praise. (The Presiding Bishop's Fund for World Relief channels its earthquake relief efforts through Diakonia.)

The nine-person delegation was sponsored by Our Lady Queen of Angels Roman Catholic Church (La Placita) and the Southern California Ecumenical Council's Interfaith Taskforce on Central America (SCITCA) and was partially funded by SCITCA members, including Suffragan Bishop Oliver B. Garver, Jr. of the Episcopal Diocese of Los Angeles. The Rev. Don Lewis, rector of St. Edmund's, San Marino, represented the Episcopal Church.

The group became convinced that U.S. aid has undermined prospects for peace in El Salvador and eroded fundamental democratic process. This assessment was based on lengthy interviews with Salvadoran President Jose Napoleon Duarte, Defense Minister General Vides Casanova, ARENA (the right-wing opposition party) president Freddy Christiani, Roman Catholic Archbishop Rivera Damas and other officials of that church, U.S. Ambassador Edwin Corr, union leaders and displaced victims of the civil war, as well as their personal observances during a tour which included visits to a refugee camp and a repopulation community.

At a press conference shortly after their return, members of the delegation pointed out that El Salvador is the third largest recipient of U.S. foreign aid (after Israel and Egypt), and that for the past six years, this has included \$100 million per year of military aid.

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However, "the current crisis there and its meaning for U.S. policy have been neglected," they said. Financing the war and assisting the consolidation of the Duarte government has neither provided a resolution to that country's conflict nor laid the basis for winding down U.S. military commitment there. In fact, Lewis said, virtually every person they met seemed prepared for a long, continued civil war.

Both the religious and the political members of the delegation said they were shocked by evidence everywhere that human rights have become virtually non-existent in the country. Acknowledging that the death squad killings seem to have stopped, they said that systematic abuses of human rights continue and cited three areas of concern:

- Arrests and detentions under "Decree 50," which permits the government to hold prisoners without representation, charges or notifying their relatives for 15 days, during which time available evidence indicates they are subjected to torture. If they confess, no charges need be filed.

- Forced relocation of citizens, in violation of the Geneva Conventions.

- Lack of freedom of movement and access to food, medical supplies and public services by communities living in conflict zones.

Together these violations create a climate of fear and intimidation which inhibits citizens' exercise of their rights.

Lewis presented to Duarte 6,000 letters from Southern California church people asking an end to Decree 50 and assurances of safety so the 600,000 Salvadoran refugees in their area could return home.

Duarte responded that he believed in human rights and in "getting things done in an orderly way," one step at a time. Decree 50 would be on that agenda at the proper time. He cited as current improvements a new war tax upon the country's wealthy and a law which would not exempt the children of the wealthy from conscription into the army.

Forced conscription is a major problem, Lewis noted. "We ourselves actually witnessed one case," he said, "soldiers, with [American] M-16s in hand, jumped out of a jeep and abducted a boy of 15 or 16 just walking along a street. A priest confirmed our assessment of what had happened."

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THE PRESIDING BISHOP'S MESSAGE
EASTER 1987

**"On this day the Lord has acted;
we will rejoice and be glad in it."
(Psalm 118:24)**

DPS 87053

The central message of the Resurrection is that God acts in our history to bring us redemption. This is a message of hope. It is the core of our mission and ministry.

Easter is a time to celebrate the new life won for us by Christ's saving action. We recall that it was through Christ's suffering and pain that new life was made available to us. New life required a radical termination of the old life. Jesus paid the price of suffering and pain so that the new life would be available to us. In a world filled with suffering and pain, this is a message of hope.

Easter is the time to celebrate the beginning of a new world. The Resurrection of Jesus Christ has transformed the way that we perceive the world. Yet sin, disease, oppression and hatred continue to rule in the lives of many. There are still many who have not been touched by the new world. The new world exists in the minds and hearts of people with faith. Jesus unlocks our minds and hearts, enabling us to reach out to that new world. To those locked in systems of oppression and dehumanization, this is a message of hope.

Easter is the time to celebrate a new pattern for living. The Resurrection of Jesus Christ did not usher in a strict code for human relations. The message of Jesus to his disciples in his post-Resurrection appearances was not a moral code; it was a simple declaration: "Fear not." The Resurrection of Jesus tells us not to be afraid in the midst of very frightening situations. At a time when traditional values are seen to be either ignored or under attack, this is a message of hope.

Easter addresses our fears, our pain, our future. The profoundly simple message of the Resurrection is one of hope. That hope is grounded in the fact that Jesus returned to life. In his risen body, he ate with his friends, walked with them on the road to Emmaus. He shared our humanity. To be alive on earth, to live freely, to experience fully human relationships is at the heart of the message of hope we proclaim. To those seeking a new life, to those struggling to throw off the chains of oppression, to those scarred by sin, we carry the Easter message of hope. The good news of Easter is the affirmation of life become real.

"Alleluia. Christ our Passover has been sacrificed for us; therefore let us keep the feast, not with the old leaven, the leaven of malice and evil; but with the unleavened bread of sincerity and truth. Alleluia"

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CHURCH NEWS BRIEFS

DPS 87054

ATLANTA (DPS, March 5) The Children's Department of the British Broadcasting Corporation (BBC), has acquired the rights to The Chronicles of Narnia from the Episcopal Radio-TV Foundation, Inc., according to the Rev. Louis C. Schueddig, President of the Foundation. The Chronicles of Narnia were written by C.S. Lewis in the early 1950's and deal with the adventures of a family of English children in the mythical kingdom of Narnia where they met Aslan, the Lion, a Christ figure; the White Witch, the symbol of evil; and a cast of animal characters. Anna Home, head of children's programs for BBC, said principal photography will begin in the winter of 1987 in Scotland and that Alan Seymour, author of the award-winning film series, "Box of Delights," has been selected to write the script. The production will be filmed in live action with state-of-the-art technical effects. The Episcopal Radio-TV Foundation recently co-produced "Shadowlands", the TV dramatization of the life of C.S. Lewis, with the BBC. Along with two British Academy Awards and an Emmy, it received a silver Hugo from the Chicago Film Festival.

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TORONTO (DPS, March 5) -- The Anglican Church of Canada's Executive Council has approved plans to develop a new hymnal, according to the Canadian Churchman. The Council, meeting in Toronto, directed that planners of the new book should draw on a variety of styles and traditions and use inclusive language as much as possible. Neither the Church's "blue" 1933 hymnbook nor the 1971 "red" Anglican-United Church of Canada joint hymnal meets these requirements, the Council was told, nor do they reflect current theological emphases. The process of developing the new book could take up to 10 years, said a member of a doctrine and worship committee. A resolution to initiate the hymnal project was introduced at the Church's General Synod last year but was not debated for lack of time. Leaders noted that Anglican bodies in Australia and the United States have recently completed new hymnals but argued that Canadian Anglicans should develop their own book, partly because of a recent explosion in Canadian hymnwriting.

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DPS 87054/2

NEW YORK (DPS, March 5) -- The Trinity Center for Ethics and Corporate Policy -- an arm of Trinity Church, Wall Street, here -- has named a former corporate executive as its director. Dr. William F. May, for 15 years chairman and chief executive officer of American Can Company, took over Jan. 1. He succeeds the five-year-old center's founding director, Charles McCoy, who started a similar center in Berkeley, Calif. May, 71, recently retired as dean of the New York University Graduate School of Business. He lives in Greenwich, Conn. According to the parish's "Trinity News," the center, "unlike many church-related programs which have either reached into the middle management ranks or taken an essentially adversarial stance in their dealings with the corporate world," is "based upon the tactic of tapping into the boardroom and CEO levels." May, who has chaired the center's advisory board since its founding, said, "Unless you have a real believer at the top, ethical reflection in the corporate enterprise might remain just talk...It's obvious from the press articles these days that the need for corporate ethical performance and codes of conduct is a pertinent topic."

###

INDIANAPOLIS (DPS, March 5) -- Christ Church Cathedral here was the site of a Jan. 1 observance to mark the 10th anniversary of the first official ordination of a woman priest in the Episcopal Church. The Rev. Jacqueline Means made history Jan. 1, 1977, by becoming the church's first "regularly and canonically ordained" female priest. The Episcopal General Convention opened the denomination's priesthood to women in 1976. Fifteen women were "irregularly" ordained in services in 1974 and 1975 in Philadelphia and Washington before official approval came. Means, 50, is rector of St. Mark's Episcopal Church in Plainfield, Ind., and director of prison ministries of the Diocese of Indianapolis. She has helped start a halfway house for women inmates. The Very Rev. Roger S. Gray, dean of the cathedral, hosted the celebration of women's ministries.

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DPS 87054/3

NEW YORK (DPS, March 5) -- At its annual meeting in early January, the North American Academy for Liturgy conferred its prestigious Berakah Award on the Rev. Thomas J. Talley, professor of liturgics at the General Theological Seminary here. The award is conferred on one person each year for outstanding contributions to liturgical thought and practice. The award is named for the berakah, a type of Jewish prayer of blessing believed to have influenced early Christian worship. The Academy is the professional association of teachers of liturgy in American and Canadian seminaries, editors of the worship books of different churches, authors, advanced researchers, church musicians and artists, and others working in the liturgical field. Its annual meeting is largely devoted to sharing scholarly papers and technical discussions. Talley, a priest of the Diocese of Dallas, has been professor of liturgics at the General Seminary since 1971 and is the author of The Origins of the Liturgical Year.

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CAMBRIDGE, Mass. (DPS, March 5) -- Robert B. Borden has joined the Development Office of the Episcopal Divinity School as associate director for alumni/ae and church relations, according to Diane Spence, director of development for the seminary. As such he "will support the activities of the EDS/Alumni/ae Association and also will work to strengthen the School's relations with parishes, dioceses and provinces," said Spence. Borden spent ten years as executive director of the Massachusetts Advisory Council On Education, a non-profit organization concerned with identifying trends that might have an impact on publically funded education. He has been a consultant and teacher on how the business community can help solve the problems faced by urban schools. Borden also has many years of experience in lay ministry in the Episcopal Church, as an interviewer for the Commission on Ministry in the Diocese of Massachusetts, a reader for the General Ordination Examinations and as a lay reader and parish vestry member. Borden said, "I have come to EDS because I have an opportunity here to contribute both to theological education and to the vitality of the Episcopal Church." A graduate of Yale University, he holds a master's degree from Boston University and has done post-master's study in anthropology, including a year of field work in Liberia. He and his wife, Lori, live in Newton, Mass.

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